Pam-India 1018

Manual

OF THE

India Mission Conference

OF THE

Methodist Episcopal Church, U. S. A.

By Sanction of the Conf. Pub. Com.

LUCKNOW:

PRINTED AT THE AMERICAN METHODIST MISSION PRESS.

Rev. J. W. Waugh, *Superintendent.*

1869.

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PREFACE.

It is hoped that this little *Manual* contains in an available form all the standing action of the Conference itself, and all the *instructions* of the Missionary Board and General Committee intended for the guidance of the Conference. A few items of value to the Missionary are added. The compilation will be appreciated by those who have often had to turn over files of letters or documents in referring to some action or instruction. Particularly new Missionaries in coming into the Conference will find the *Manual* useful.

BAREILLY: }
August, 1869. } T. J. S.

I.

STATIONS occupied by the Mission, with Population, &c.

Name of Stations.	*Population of City.*	*Pop. of District.*	*Pop. of Province.* *	*Area, &c.*
NYNEE TAL, ...			Kumaon, 385790	Area about 11000 sqr. miles; something larger than the state of Vermont.
PAORÍ, ...			Gurhwál, 248742	
BIJNOUR, ...	12566	690975		
BAREILLY, ...	105649	1381334		
BUDAON, ...	31044	889810		
MOORADABAD, ...	57304	1095306	Rohilkhund, 5166071	Area about 12097 square miles; a little larger than Vermont and Rhode Island.
PILIBHEET, ...	27907	Taraí, 91802		
SHAHJAHANPORE, ...	71719	1016844		
SAMBHAL, ...	41456			
BAHRAICH, ...	18986	774640		
GONDAH, ...	11966	1168462		
LUCKNOW, ..	273126	962278		
LUKIMPORE, ...	5840	738604	Oudh, Pop. 11220747	Area 23738 square miles; more than one-half as large as the state of New York.
NAWABGUNGE, ...	14489	875587		
ROY BAREILLY, ...	7092	783246		
SEETAPORE, ...	25790	933445		

Notes—1.—The population to the square mile is, in Rohilkhund 440 ; Oudh 465 ; Kumaon, 58.

„ 2.—About one-fifth of the population in Rohilkhund and Kumaon is Mahommedan, in Gurhwál three-tenths per cent. only is Mahommedan, and in Oudh nearly nine per cent.

„ 3.—Within the bounds of Rohilkhund lies the Nawabdom of Rampore, containing 720 square miles,—half as large as Rhode Island, and a population in 1854 of 320000.

„ 4.—Approximate population of entire field,—17021350.

* By the Census of 1865 ; in *Oudh*, of 1869.

II.

"RULES OF ORDER" FOR THE GOVERNMENT OF THE INDIA MISSION ANNUAL CONFERENCE.

Rule I.—All the business of the Conference, excepting such as may be brought forward by the President, shall be introduced by motion.

Rule II.—All questions of order shall be determined by the President, whose decision shall in all cases prevail, unless overruled by an appeal to the Conference: any three members dissenting from the President's judgment, shall have a right to appeal to the Conference.

Rule III.—The President shall appoint all Committees not otherwise specially ordered by the Conference.

Rule IV.—All motions or resolutions introduced by any member of the Conference shall be reduced to writing, if the Secretary or any member request it.

Rule V.—No new motion or resolution shall be entertained till the one under consideration shall be disposed of, which may be by adoption or rejection; unless one of the following motions should intervene: namely, indefinite postponement, postponement till a given time, to lie on the table, or to amend: and these motions shall have precedence in the order in which they are placed.

Rule VI.—Every member shall have a right to speak on any motion, but shall not speak more than fifteen minutes at any one time, nor more than once on any one subject until all have spoken, who desire to do so; unless by special permission of the Conference.

Rule VII.—Every member, when he speaks, shall rise from his seat, and respectfully address the chair: and shall not on any occasion use personal reflections or intemperate language.

Rule VIII.—When a member intends to make complaint against another, having a bearing upon his moral character, he shall apprize such brother of his intention, before he brings it into Conference.

Rule IX.—No member shall absent himself from the service of the Conference unless he be sick or unable to attend.

Rule X.—It shall be in order for any member of the Conference, when he thinks a question has been sufficiently discussed, to move that the question be taken without further debate: and if the motion be sustained by two-thirds of the members present and voting, the main question shall then be put without any more discussion.

III.

COURSES OF STUDY.

I.—FOR EUROPEAN MISSIONARIES.

"In regard to the Course of Study the Bishops approved the following minute:

1*st.*—The Missionaries shall be examined in the strictly theological and ecclesiastical parts of the Course of Study in the Discipline: particularly the Bible as to Doctrines and Sacraments—Watson's Institutes, particularly parts first and second—Wesley's and Fletcher's Christian perfection, and the Methodist Discipline.

2*nd.*—And as a substitute for the remainder of the course in the Discipline, we prescribe the Course of Study for the present in the Vernacular, which the Mission has forwarded in their resolution on the subject—passed at the Annual Meeting in 1863.

COURSE OF STUDY.

First Year.

A.—*Urdú Language.*

1. Hindustání Grammar.
   (Forbes's recommended.)
2. Hikáyat i Dilkash.
3. Bág o Bahár (1*st half.*)
4. Haqáiq-ul-Maujúdát.

B.—*Writing.*

Translation in Persian character of exercises to be furnished by Committee.

C.—*Oral.*

Conversation on Scripture subjects to be carried on between the candidate and the examiners.

Second Year.

A.—*Urdú Language.*

1. Bág o Bahár (*concluded.*)
2. Iḳhwán-us-Saffá.

B.—*Hindí.*

1. Gospels and Acts.
2. Baitál Pachísí.

C.—*Writing.*

English exercises furnished by examiners to be translated into Hindí in the Nágrí character.

D.—*Oral.*

Conversation in Urdú and Hindí between the Committee and candidates.

II.—COURSE OF STUDY FOR NATIVE HELPERS.

The Committee appointed last year to prepare and report a Course of Study for candidates for admission on trial, and Native Preachers on probation, beg leave to present the following Report:

For Candidates for Admission on Trial.

1. Candidates must be acquainted with the common branches of vernacular education; as Urdú and Hindí Grammar, Geography, and Arithmetic.

2. Ancient and Sacred History—Barth's Urdú Scripture History, and Sair-i-Mutaqaddimín to be the basis of examination.

3. The History of India—Lucknow edition of Tawáríḳh-i-Hind to be used as the text book.

4. Rhetoric—Part II of Mirzá Alí Nasár Beg's Urdú translation.

5. Logic. The Discipline of the Methodist Episcopal Church.

Books to be read carefully:

1.—Morris's Church Polity, Urdú translation.

2.—Watson's Life of Wesley, " "

3.—Haqáiq-ul-Maujúdát and Vidyánkur.

First Year.

1. The Evidences of Christianity—Dín i Haqq kí Tahqíq, Mizán ul Haqq, and Binney's Theological Compend.
2. Wesley's Plain Account of Christian Perfection.
3. Mr. Muir's Church History, in Urdú.
4. Homiletics—Wáz Náma.
5. A general examination on Muhammadanism.
6. A written Sermon.

Books to be read:

1. Barth's History of the Early Church, in Urdú.
2. Misbáh-ul-Ímán. 3. Tawallud i Jadíd. 4. Hall i Mushkilát.

Second Year.

1. Statement and Scripture proofs of Bible doctrine.
2. The Exposition of the First and Second Articles, embracing the Nature and Attributes of God: the doctrine of the Trinity and Humanity and Divinity of Christ.
3. Dr. Pfander's Miftáh ul Asrár, and Meth. Epis. Church Catechism, No. III.
4. General examination of Hinduism.
5. Written Sermon.

Books to be read:

1. Tawáríkh i Misr—an Urdú History of Egypt.
2. Taríq-ul-Hayát—or the Way of Life.

3. Dastúr-ul-Maásh—an Urdú work on Political Economy.

Third Year.

1. Explanation of the Articles treating on the duties of religion; and the Jámat-ul-Faráiz of Golakh Náth.
2. Tafsíri Kutub i Muqaddasa—Scripture Exegesis.
3. Ikhtitám i Mubáhasa e Dín—Dr. Pfander's controversy with the Mussalmans of Agra.
4. Miftáh ul Kitáb—or Hand-Book of the Bible.
5. Written Sermon.

Books to be read:

1. Hall ul Ashkál—Dr. Pfander's reply to a Moulví.
2. Tahqíq ul Ímán, (Subhán Alí's.)
3. Sharíf-Nisbaten, (Rajab Alí's.)

Fourth Year.

SECTION II.

PERSONAL RELIGIOUS LIFE AND HABITS.

1. State your views of the character and source of the Christian life.
2. How may we know that we are partakers of this life?
3. What are the evidences of a divine call to the ministry?
4. State what you consider to be the main duties of the ministerial office, and the necessary qualifications for the discharge of them.
5. By what means may these qualifications be cultivated?
6. Give your views of the nature and importance of Pastoral Visitation, and state the amount of attention you give to it.
7. Inform us of your general habits of study.
8. Name all the books you have read each year since your admission on trial in the Conference.
9. How much time do you devote to the study of the Scriptures, and with what method do you study them?

SECTION II.

EXAMINATION ON THE BIBLE.

1. In what sense do you consider the Bible to be the Word of God, and by what arguments do you sustain your views?

2. Explain what is meant by the phrase "Canon of Scripture."

3. Distinguish between the genuineness and authenticity and credibility of a book.

4. Give a synopsis of the argument by which the genuineness of the books constituting our received Canon of the Old Testament is established.

5. Give a synopsis of the argument establishing the genuineness of the books contained in the received Canon of the New Testament.

6. In what sense do Protestants affirm and Romanists deny that the Scriptures form a complete and infallible rule of faith and practice?

7. How do you disprove the Muhammedan assertion that the Scriptures have been abrogated?

8. Give an epitome of the history of the Israelites from the time of the Exodus to the death of Joshua.

9. Recount the leading facts connected with the revolt of the Ten Tribes.

10. Name the great annual festivals of the Jews; and also state what they were designed to commemorate, and how they were observed.

11. Name the principal prophets, the periods in which they prophesied, and the particular burdens of their prophecy.

12. Give from the life of our Lord some illustrations of his regard to the Old Testament Scriptures.

13. What predictions relate to Christ, especially to the time of his coming; his character; office; death?

14. Of what periods of the life of our Lord have we historical records? and over how long a period did his ministry extend?

15. Describe the principal events and the localities of his ministry.

16. State the leading facts recorded in the Acts of the Apostles.

17. What is a miracle? and in what way do miracles authenticate a Divine Revelation?

SECTION III.

ON THE DOCTRINES OF THE BIBLE.

1. In what manner does the Bible make known the existence of God?

2. What scripture proof is there of a Trinity of Persons in one Godhead?

3. Enumerate the attributes of God, and give scripture proof of each.

4. Give the scriptural doctrine of the Incarnation, and show how it is connected with the Gospel scheme.

5. Give a summary of the scripture arguments for the Divinity of Christ.

6. Give a scripture proof of the Personality, Divinity, and Work of the Holy Spirit.

7. What was the effect of Adam's sin upon himself? and upon his posterity?

8. What is the relation of the vicarious death of Christ to the forgiveness of sins?

9. State the proofs by which the resurrection of Christ is established.

10. Show the nature and value of Christ's interecssion as taught in the Scriptures.

11. What are the doctrine and proof of the Witness of the Spirit?

12. State concisely the doctrine of Christian Perfection as taught by Mr. Wesley, and support it by scripture proofs.

13. Explain the difference between regeneration or the new birth, and entire sanctification.

14. State the Arminian doctrine respecting the Perseverance of the Saints, and show its harmony with the Scriptures.

15. State the nature, design, and obligation of Baptism: and the proofs of each.

16. State why the baptism of infants should be retained in the Church.

17. What are the phrases used in Scripture to designate the Lord's Supper; what thair import; what the ground of obligation on Christians to observe this sacrament?

18. How do you disprove the Hindoo doctrine of the transmigration of souls?

19. State the scripture doctrine of the resurrection of the body, and give the proofs.

SECTION IV.

CHURCH ORGANIZATION AND GOVERNMENT.

1. State the different forms of Church government.

2. State the character of the organization in Great Britain; in what respects it differs from, and in what it agrees with, that of the Methodist Episcopal Church it the United States.

3. What are the respective duties and powers of General, Annual and Quarterly Conference, in the Methodist Episcopal Church?

4. What are the peculiar duties and powers vested in the following officers of the Church respectively, viz:—Bishops, Presiding Elders, Elders, Deacons, Preachers in charge, Local Preachers, Stewards, Trustees of Churches, and Class Leaders? and how is the limitation of the power, and the amenability of each for its proper exercise fixed?

SECTION V.

ECCLESIASTICAL HISTORY.

1. Enumarate and describe the principal Jewish sects existing at the time of Christ.

2. Give some account of the early persecutions of the Christians.

3. Mention some circumstances in the state of the world which assisted the early progress of Christianity.

4. Give an account of the religious state of the world immediately prior to the time of Luther.

5. Give an account of the Great Reformation, the causes that lead to it, and the principal characters engaged in it.

6. Give an account of the origin and rise of Methodism in Great Britain, and the leading characters in the Wesleyan movement.

7. What were the circumstances that led to the organization of the Methodist Episcopal Church, and what were the time, place and circumstances under which that organization was effected.

8. Mention the different sects of Hindoos, their origin, founders, and religious opinions.

9. Give an account of the origin and founder of the Muhammedan religion—its different sects and their leading characters.

10. Give an account of the origin and rise of the Seikh religion, and its relation to Hinduism and Islamism.

Adopted at the 3rd session of Conference, January, 1867.—"Approved by the Bishops," May 10, 1867, Cor. Sec'y.

III.—COURSE OF STUDY FOR NATIVE PREACHERS AND EXHORTERS, ADOPTED BY THE CONFERENCE,—1869.

EXHORTERS—Second Grade.

Read well in Persian, or Hindí, and Roman.

Write in Persian, Hindí or Roman.

Qawáiḍ i Urdú, or Hindí, Part 1st.

Mabád ul Hisáb, or Ganat Parkásh, Part 1st.

Jugráfiyá e Hind; Gospels and Acts.

Catechism No. I; Kitáb i Muqaddas ká Ahwál.

EXHORTERS—First Grade.

Qawáiḍ i Urdú or Hindí, Part II; Mubád ul Hisáb, Part II.

Shams ul Jugráfiyá, Discipline, Articles and General Rules.

Haqáiq ul Maujúdát, Epistles.

Catechism No. II, Bádan Báran.

LOCAL PREACHERS—Second Grade.

Hikáyat i Hind, Ḳhulása Niyam ul Shamshí.

Tulú Áftáb i Sadáqat, Dín i Haqq kí Tahqíq.

Catechism No. III, Pentateuch, Sharíf Nisbaten.

Mamoksh Británt, Discipline finished.

LOCAL PREACHERS—First Grade.

Muntaḳhabát ul Tawáríḳh, Miftáh ul Asrár.

Mizán ul Haqq, Niyáz Náma.

Wáz Náma, Tawáríḳh i Kalísiyá (Barth's.)

Tafsír i Kitáb i Muqaddasa.

Life of Wesley.

Adopted at the 5th session of Conference Jan. 1869.

NOTE.

On completing any year or number of books, a certificate should be given the candidate as a record of the fact. This will be his voucher for having done the work. It may be of the form,—

"This certifies that A. B. has passed examination in the following books."

C.—— D.——

Missionary.

Books can be entered from time to time on the same paper, as they are completed.

IV.

SCALE OF SALARIES OF NATIVE ASSISTANTS.

The Committee appointed to draft a Scale of Salaries for Native helpers, reported that they drew up a Scale, and forwarded it to New York for the approval of the Board, as directed, and in reply received the following from the Assistant Corresponding Secretary, viz: "The Board at its meeting yesterday confirmed the Scale of Salaries for Native Assistants sent forward by authority of your Conference, as follows:"

Rank or Office of Assistant.	*Single Man.*		*Additional for Wife.*		*Each Child under 8 years.*		*Each Child between 8 & 18.*	
	Rs.	A.	Rs.	A.	Rs.	A.	Rs.	A.
EXHORTER, 2nd, or lower grade,	7	0	3	0	2	0	3	0
EXHORTER, 1st, or higher grade,	10	0	4	0	2	0	3	0
LOCAL PREACHER, 2nd class, not having passed on Conf. Course,	12	0	6	0	2	8	3	8
LOCAL PREACHER, 1st Class, having passed, ...	17	0	8	0	2	8	3	8
CONFERENCE PROBATIONER, ...	20	0	10	0	3	0	4	0
CONFERENCE MEMBER, ...	25	0	12	0	3	0	4	0

Note 1st.—Departures from the above scale, as in cases of the salaries of widowers with children, teachers in Orphanages, etc., must receive the sanction of the Presiding Elders.

Note 2nd.—Each Assistant on receiving Deacon's Orders, shall be entitled to an additional Rs. 5 *per mensem*, and on receiving Elder's Orders, he shall have Rs. 10 additional to the above scale.

Note 3rd.—The allowance for children, as above, is on the condition that they are neither receiving salary from the Mission, nor free education, including board and clothing, in any of our Mission Schools.

Adopted at the 2nd Session of Conference, Febr. 1866, and duly sanctioned by the Mission Board at New York.

V.
MINUTE ON EDUCATION.

The Committee on Education for 1866, presented the following Resolutions, which were adopted:

1. That in the sense of this Conference the value of our Schools, as Mission agencies, depends almost entirely on the Christian element in them.

That we highly approve of the usage of having a weekly sermon of half an hour preached before the School, by one of the Missionaries; and that we strongly recommend this plan to the favorable consideration of those in charge of our Schools.

3. That the Preachers in Charge be requested to report to the Conference for publication, Statistics showing the number of Schools, and teachers and pupils in connection with the same.

4. That the Secretary be requested to furnish the members of the Conference with a tabular form in which such items shall be reported.

VI.
LUCKNOW COLLEGE.

The Committee appointed to consider our College enterprise, in connection with our Centenary subscriptions, presented the following Resolutions, which were adopted:

Resolved, 1*st*. That our "Centenary College" be located in the city of Lucknow.

2*nd*. That a Board of Five Trustees be appointed to take charge of the Centenary subscriptions, and hold in trust all endowment funds and other property accruing to the College; said Board to be appointed in the following manner, and governed by the following rules:

FORMATION OF BOARD.

1*st*. The Board shall consist of the Presiding Elder

of the Lucknow district, the Principal of the Institution, and of three additional Members of Conference, elected by ballot.

2nd. The Trustees shall nominate the Principal of the Institution, subject to confirmation by the appointing power of the Conference.

3rd. Trustees elected shall hold office for three years, but the first elections shall be for terms of one, two and three years, so that one member may retire annually.

4th. The Principal shall nominate, and the Board appoint all Teachers, and determine the salaries of the same.

5th. The Board shall approve the Course of Study and general rules of the Institution.

6th. The Board shall authorize all applications for Grants-in-aid, and sanction all expenditure of Local funds, received for the College.

7th. They shall consider the general interests of the College as being specially entrusted to their care, and shall devise such measures as circumstances may suggest for enlarging its endowment, and increasing its efficiency.

8th. They shall invest the endowment funds in such way as may promise the largest returns, provided that in no case shall they advance money on loan without receiving security in double the amount advanced; provided further that all real estate purchased be covered by ample insurance.

9th. They shall submit an annual report to the Conference, showing the operations of the College during the year, its financial condition, and recommending such action in its interests as may be deemed advisable.

10th. Officers of the Board shall be a President, Secretary and Treasurer, elected by the Board annually.

Resolved, 3rd. That the Board of Trustees take charge of subscriptions already made, invest them when realized, and apply the interest to the principal, provided that in case the proposed endowment of Rs. 25,000 be not secured within three years, the subscriptions shall be refunded.

4th. That the Board of Trustees be requested to appoint one or two members of the Conference to act as special agents for increasing the endowment of the institution.

5th. That the Board of Trustees be instructed to set apart a portion of the endowment fund raised in the several stations for Scholarships for boys from those stations, when in attendance at the College.

[Adopted at the 3rd Session of Conference, Jan. 1867.]

VII.

RULES FOR THE GOVT. OF THE PUBLISHING COMMITTEE.

It shall be the duty of the Publishing Committee,—

1. To stimulate the production of books and tracts, by suggesting to such persons as they may think best the translation of particular books, or the preparation of original works on subjects indicated.

2. To receive all books and tracts from the hands of the translators and authors, decide upon their fitness for publication, forward to the Press all that are approved, and return to the authors or translators all that are deemed unsuitable. And whenever the Committee desire a change or correction in any book, they shall return it to the author or translator, pointing out the desired emendations, who after revision shall re-submit his book to the Committee; and on no account may the Committee modify or correct, unless by express agreement with the author.

3. In forwarding any work to the Press the Committee shall recommend the size and character of the edition be to printed, after consultation with the Supdt. of the Press, concerning the comparative cost of different editions. And after publication they shall determine the price at which they shall be furnished.

4. The Publishing Committee, in connection with the Superintendent of the Press, shall make annual estimates for the current expenses of the Press, and take measures for securing appropriations from societies and individuals, here and at home.

5. The Publishing Committee shall audit the Accounts of the Press annually, and report to the Conference.

The following recommendations relative to the distribution of the publications of our Press were sanctioned by the Conference:

RECOMMENDATION.

I. The principal stations of our Mission shall be constituted sub-depots for the publications of our Press.

II. Whenever a new publication is ready, the Superintendent of the Press shall send a suitable supply to each of these sub-depots, stating the price of the books, as determined by the Superintendent of the Press and the Committee.

III. The Preachers in charge of the various stations shall make annual returns for receipts from sales to the Superintendent of the Press.

IV. The Superintendent shall publish annually with the Minutes and Reports, a tabular Statement of the books on hand in the Press Depository.

NOTE.

"The Committee appointed by the Tract Board of the M. E. Church, having notified the Publishing Committee, that owing to their connection with the Press, they have recommended to the Tract Board that the Publishing Committee, the Superintendent of the Press, and a brother resident in, or near, Lucknow, be their Committee; the Publishing Committee heartily approve of the suggestion, and express their great interest in the Tract enterprise, and earnest desire to co-operate with them in this work."

Adopted at the 4th annual Session, Jan. 1868.

VIII.

LIST OF BOOKS, TRACTS, ETC.,

PRINTED AT THE MISSION PRESS, WITH STATEMENT OF PRICE.

URDÚ LITHOGRAPH.	Rs.	As.	P.
Zabúr kí Kitáb, - - -	0	6	0
Dín i Haqq kí Tahqíq, 1*st part*, -	0	4	0
Dín i Haqq kí Tahqíq, 2*nd* " -	0	4	0
Tahzíb i Atfál, - - -	0	4	0
Wạz Náma, - - - -	0	5	0
Ek Wạz, - - - -	0	3	0
Rúhání Tazkira, - - -	0	2	0
Kutub i Iláhí ke Qawánín kí Tafsír,	0	2	9
Girdáb i Nashabází, - - -	0	2	0
Miftáh ul Majlis, - - -	0	3	0
Hall i Mushkilát, - - -	0	1	6
Musaddiq Kutub i Iláhí, - -	0	1	0
Misbáh ul Ímán, - - -	0	1	0
Tawallud i Jadíd, - - -	0	1	0
Wesley Sáhib ká Ahwál, - -	0	6	0
Ḳhudáwand kí Duạ́, - -	0	0	3
Sharíf Nisbateṉ, (Type) - -	0	3	0
Masíhí Kámilíyat, - - -	0	2	0
Tahqíq ul Mazhab, - - -	0	4	0
Ḳhutút Hindustání Jawánoṉ ke wáste,	0	6	0
Ạjíb o Mufíd Sawálát i Baibal, -	0	2	0
Tálib ul Haqq, - - -	0	2	0
Ilm i Mantiq, (Type) - -	0	4	0

ROMAN URDÚ.	*Rs.*	*As.*	*P.*
Ṭalímát aur Discipline, - -	1	0	0
Ṭalímát aur Discipline, *cheap ed.* -	0	8	0
Masíhí Gít, - - - -	0	8	0
Masíhí Gít, *cheap ed.* - - -	0	4	0
Sawál o Jawáb, No. 1, - -	0	1	0
Sawál o Jawáb, No. 2, - -	0	2	0
Sawál o Jawáb, No. 3, - -	0	3	0
Aḳhláqí Kahánián, - - -	0	4	0
Ámus Ámfíld, - - - -	0	3	0
Naját Dihinda kí Ráh, - -	0	2	0
Devánágrí Roman Primer, - -	0	1	6
Chhoṭí Jen aur Gozel, - -	0	1	0
Pák Kalám ke Intiḳhábí Sabaq, -	0	8	0
Injíl kí Tásír, - - -	0	3	0
Baibal Barhaqq, - - -	0	2	0
Pádrí Taylor Sáhib kí Sarguzasht,	0	4	0
HINDÍ.			
Ek Upadesh, - - - -	0	1	6
Prashn Uttar, - - - -	0	1	0
Padwí Biswás Dípak, - - -	0	1	6
Gít kí Pustak, - - - -	0	2	0
Dharm Charchá, - - -	0	2	0
Hitt Prakásh, - - - -	0	1	0
Nawín Kurmí Pustak, - -	0	1	0

IX.

RULES FOR BOARD OF ORPHANAGE VISITORS.

With a view to more accurately defining the duties of the Visiting Committee and their relation to the Orphanages and the Conference, the Committee respectfully recommend the adoption of the following *Rules*, providing for a Board of Visitors, and specifying their duties and responsibilities.

RULES:

1. The Board of Visitors to the Orphanages shall consist of three members of Conference, elected for terms of three years each, one member retiring each year.

2. The Visitors shall nominate the Principals of the Orphanages, subject to the approval of the appointing power of the Conference.

3. They shall approve the course of study and general rules of the institutions.

4. They shall report to the Presiding Elders, from year to year, such boys as are prepared to enter upon Mission work: the Presiding Elders collectively determining the settlement of such boys.

5. They shall visit the Orphanages at least once a year, and make a careful examination of the pupils in their studies, and also inspect the general condition and management of the institutions.

6. They shall assist as far as practicable in collecting orphans for the institutions, and shall co-operate in effecting the settlement of pupils who do not enter Mission service.

7. They shall audit the accounts of the Orphanages annually.

8.—They shall approve the Annual Estimate before being submitted to the Conference.

9. They shall submit an Annual Report to the Conference, showing the operations of the Orphanages during the year, their financial and general condition, and making such recommendations as may be deemed advisable.

10. The Board shall elect their own Chairman annually.

11. Two members shall constitute a quorum for conducting examinations.

X.

TEMPERANCE.

I.—MINUTE ON TEMPERANCE. ADOPTED 1866.

We can but look upon the wide spread influence of intemperance in India with deep concern. We regret that such is the sanction given this evil, that the impression generally prevails among the natives, that the habitual use of intoxicating liquors goes hand in hand with the progress of Christianity.

We deem it of the utmost importance that our rising church adhere strictly to our General Rule upon this subject, which enjoins *total abstinence.* We therefore recommend the adoption of the following resolutions :

Resolved, 1.—That we will not only keep the Rules of our church on Temperance, but also require their observance by all our church members.

Resolved, 2.—That we are in hearty sympathy with the existing Temperance Associations in India, and that we will organize Total Abstinence Societies in each of our Stations, and strive to impress upon the minds of all, whether members of the Church or not, the importance of taking an active part in this cause.

II.—ADOPTED 1869.

The cause of Temperance is not an insignificant matter among the many interests in which our Mission

is engaged. While temperance sometimes exists where vital piety is not found, we doubt that vital piety can long exist when temperance is not faithfully practiced.

We can but feel deep solicitude for the Native church, when we see this sinful practice increasing among the native population. We can not recede from the advanced position which we have already taken, and further feel that we must increase our watchfulness in this matter.

We therefore recommend the following resolutions, in addition to those adopted last year:

Resolved,—I. That we understand our General Rule on Temperance to prohibit wine and beer drinking, except as remedies for illness.

II. That when such remedies are prescribed, we will use caution as to how far we adopt them.

III. That we believe the use of tobacco hurtful to the health, injurious to the manners, and an obstruction to the usefulness of any Christian man, particularly a Minister of Christ.

IV. That we discountenance the use of tobacco among the Members and Probationers of this Conference; that we will speak against it in the churches, and dissuade our Local Preachers and Exhorters from its use; especially those who are placed over native flocks, and those who expect to become members of the Annual Conference.

XI.

MINUTE ON POLYGAMY.

Adopted at the 4th Session of Conference, Jan. 1868.

The Committee to whom was referred the Memorial of the Moradabad District Conference on the subject of Polygamy, beg leave to present the following Report:

When our Saviour began his ministry, he at once set up a more perfect standard of morality than that which had existed among the Jews, not only denouncing many popular traditions, but even going so far as to change both the letter and spirit of some of the laws of Moses. Among the most important of the reforms

which he instituted, was a re-statement of the law of marriage, in which he reminded the Jews of the sacred character of the institution as first appointed in Eden, admitted the temporary suspension of some of its obligations on account of the "hardness of heart" of the people, and clearly and emphatically recalled them to the observance of its duties as laid down in the days of man's purity. As God had created "a male" and "a female," so the Saviour taught that "they twain" should be "one flesh." This is clearly the definition of Christian marriage. Polygamy is wholly inconsistent with such an institution. Muhammedan marriage may admit of it, as may that of Hindoos or Jews, but to speak of a Christian polygamist, is to use contradictory terms.

It cannot be denied that plausible reasons have been adduced to show, that while polygamy should not *permanently* be retained in the Church, yet in cases where converts have been entangled in this way before conversion, no interference should be made with their social relations. Among the most prominent arguments advanced in defence of this position are the following:

1. It is alleged that we have the sanction of the Apostles for this course, they having merely limited the privileges of the polygamist, by excluding him from certain positions. But it is by no means clear that the Apostles ever followed such a policy. It is true that Paul instructed both Timothy and Titus to appoint as deacons and elders only those who were "the husband of one wife;" but we may well question whether the reference here is to polygamy at all. It is well known that divorces for frivolous causes had become very frequent in all parts of the Roman empire at the beginning of our era, that polygamy had ceased to exist among the Jews, that it had not become at all common among any class of the Romans, and that it was comparatively

limited among the Greeks. Is it not reasonable, then, to suppose that the apostle cautions his brethren against appointing men who had successively married and divorced a number of wives, thus making themselves obnoxious to the numerous friends of the divorced parties? This supposition becomes almost a certainty, when we notice that a like caution is given in the case of women, that they should be "the wife of one husband," for surely no one will for a moment claim that polyandry existed in the early Church. It is well known that this was the universal interpretation of the primitive Church, and that the Greek Church adheres to it in a most literal sense to the present day.

2. It is constantly urged that many holy men mentioned in the Old Testament had a plurality of wives, and yet God approved of their lives in a special manner. The same argument was long used to defend slavery in America, and is still used by the Mormons in Utah. Its fallacy is so transparent, that a child need not be deceived by it. The question is simply this: Were the holy men referred to *Christians*, or were they not? That they were good men, according to the light they had, no one can doubt; but if the best of them were living among us now, we would simply call them Jews, and refuse them the privileges of the Church.

3. But it is claimed that the heathen are as ignorant and hard hearted as the Jews and patriarchs, and a like allowance should be made for them. This is very true, so far as their condition is concerned; and if we have no better light to offer them, and if there is no fuller measure of the Spirit to soften their hearts, than was enjoyed before the day of Pentecost, then the conclusion is valid. But it must be remembered that the question deals, not with the depraved heathen, but

with *Christian Converts,* the least of whom enjoys privileges which far transcend those of the highly favored John the Baptist.

4. It is often urged that a separation inflicts great injustice on the wives who are put away. Financially there can be none, as the convert is required to support them comfortably. As to marital rights, it is begging the whole question to raise such an objection. It might, with infinitely more reason, be urged that it is wronging the woman to allow her to be kept in a state of concubinage. Better far, that she be allowed to contract an honorable Christian marriage, and escape from a life in which she can never know what domestic happiness is.

5. It is further urged, that many painful separations must occur, and that to avoid this, temporary polygamy should be tolerated.

If all claimed here were admitted, it is only what might be urged in multitudes of cases to justify men in delaying their conversion. How many happy families are forever broken up by simply preaching the truth? All this has been foretold by our Saviour, and is inseparable from the faithful preaching of truths which admit of no compromise.

But it will be found that these separations are usually less painful than is commonly supposed. Nothing can be more absurd than to suppose that an affection can exist in a polygamist's family, similar to that which we see in Christian households. The husband nearly always has one favorite only, while to the vast majority of the women, separation will be hailed as freedom from slavery. Among the lower classes this is especially true. Nine-tenths of them would rejoice to be freed from their masters, if a chance of honorable wedlock were offered them.

Having noticed these objections, it remains to show a few weighty reasons for adhering to the practice which has generally prevailed in the most successful Protestant Missions:

1. If polygamy is tolerated to any extent in the church, it will gain a foothold among us which will not be easily relinquished. The "twin relics of barbarism," Polygamy and Slavery, are both alike in holding tenaciously to any concession made to them. The early churches in America simply tolerated slavery, hoping that it would not outlive a single generation; but they were destined soon to find it their master. If we allow polygamy a place among us, there is reason to fear that it will long remain a source of trouble and weakness to an infant Church which can ill afford to contend with such an element.

2. A compromise of *principle* invariably paralyzes the church, and unfits her for the earnest struggle in which she is engaged. To confess for a moment that we quail before the consequences of our own preaching, is to deny our confidence in it. The moment we lower the high standard left in our hands, we lose that moral power which ever marks the vigorous advance of Christianity.

3. More especially do we need to insist on the Christian rule of monogamy, because it is important at the outset to give our people a correct idea of the sanctity of the marriage relation. To allow the slightest deviation from the strict law of Christian marriage, will lead them to confound principle and policy, to look on an institution as old and as hallowed as the bowers of Eden, as simply a conventional arrangement to be modified at pleasure. The grand center around which all the social excellencies of a Christian community crys-

talize, is the family; and if we would organize a community in India worthy of the name of Christian, we must guard against the slightest infringement of its rights and privileges.

The re-adjustment of the relations of a polygamist's family must necessarily involve many very perplexing questions which cannot be reached by any definite rules. Yet a general policy should be laid down, and such regulations adopted as may meet the difficulty as far as possible. The general object being to substitue Christian, for heathen marriage, the arrangement which most satisfactorily effects this should be adopted. In deciding such cases we recommend that the following rules be observed:

RULES.

1. Where a convert is to select his wife from among two or more of his previous partners, *all other claims being equal*, the first wife shall be allowed the preference.

2. In cases where the marriage in childhood has been practically involuntary on the part of both parties, resulting in unhappiness, and leading to other alliances, the preference allowed to the first marriage may be materially modified.

3. In all cases where all the parties involved amicably consent to any definite arrangement for separation, their wishes shall be allowed.

4. The question shall always be considered in its relation to the interests, wishes, and feelings of *all the parties*, the man in every case being put on a par with the woman.

5. The convert in every case shall be required to contribute for the support of his former wives, in such

amount as the Committee called in his case may decide, so long as they may remain unmarried.

6. To avoid abuses, no such convert shall be admitted to baptism, until his choice of a wife has been ratified by a Committee of five members of the church, appointed by the preacher in charge, and confirmed by a quarterly conference, subject to the veto of the President of the quarterly conference.

7. The same committee shall sanction all arrangements made for the disposition of the children patries involved.

XII.

COLPORTAGE.

The following are the *Rules* of the North India Bible Society on the subject of Colportage, with list of prices.

COLPORTAGE RULES OF THE NORTH INDIA BIBLE SOCIETY.

1.—That every Colporteur employed by the North India Bible Society shall be a professed Christian of approved character.

2.—That the qualifications of a candidate for the office of Colporteur shall be tested by examination.

3.—That arrangements for his examination shall be made by the Missionary under whose superintendence he will labor, who will report the result of the examination to the Secretary of the Society.

4.—That the Colporteurs shall be divided into two classes :—

1st. Those who have a general acquaintance with the facts and doctrines of the Bible, and can read and write sufficiently well, to keep a journal, or at least

keep notes from which they could inform their Superintendent of what had been done each day.

2nd. The second class shall consist of those who are able to explain intelligently the portions of scripture they may be called upon to read, and to refute the common objections that are brought against Christianity.

5.—That the salary of the first class shall be Rs. 10 per mensem, that of the second class Rs. 15.

6.—That a commission of 25 per cent be allowed on Vernacular scriptures.

7.—That where 5 per cent of the salary of the Colporteur is not covered by the sales, his services be dispensed with; the 5 per cent being counted on an average of 6 months.

8.—That the Colporteurs shall be placed under the Superintendence of Missionaries, residing in the districts in which they labor.

9.—That the Superintendents in consultation with the Secretary shall define the limits within which each Colporteur is to labour.

10.—The Superintendents are requested to see that the accompanying Colportage return is filled in monthly, with as much accuracy as can be secured, and that returns be transmitted quarterly on the 15th January, 15th April, 15th July, 15th October, along with the requisition for the required quarterly allowance.

11.—That all correspondence on the subject of Colporteurs should be addressed to the Secretary, through whom the allowances of the Colporteurs will be drawn.

12.—That, while the Missionary in exceptional cases will be allowed to give away gratuitously scriptures in whole or in part, the Colporteurs are to *sell*

the scriptures at the following prices, which have been made so low as to bring them within reach of all:—

	Rs.	As.	P.
Roman Urdú Bible, calf bound, ...	6	9	0
Ditto ditto plain edge, ...	4	11	0
Ditto ditto New Testament, ...	0	5	6
Ditto ditto Psalms, ...	0	4	0
Ditto ditto Gospel of Mark, ...	0	1	6
Diglott New Testament, ...	0	9	0
Ditto Psalms, ...	0	4	0
Urdú Arabic Old Testament, complete, ...	1	8	0
Urdú Arabic Bible Vol. I. plain edges, ...	0	12	0
Ditto ditto ditto ditto marble edges, ...	1	0	0
Ditto ditto ditto ditto calf bound, ...	2	0	0
Ditto ditto ditto ditto half morocco, ...	2	4	0
Ditto ditto New Testament, cloth bound,	0	4	0
Ditto ditto ditto roan, gilt edges, ...	0	14	0
Ditto ditto ditto calf, ditto ditto, ...	1	2	0
Ditto ditto Psalms, cloth, ...	0	3	0
Ditto ditto Genesis and Exodus, cloth, ...	0	3	0
Ditto ditto Gospels, in cloth, ...	0	1	0
Ditto ditto ditto in paper cover, ...	0	0	6
Gospel of Luke and Acts Lithographed, ...	0	1	6
Hindí Old Testament Vol. I. cloth, ...	0	8	0
Ditto ditto Vol. II. ditto, ...	0	8	0
Ditto ditto Vol. I. half bound,	0	12	0
Ditto ditto Vol. II. ditto, ...	0	12	0
Ditto New Testament, ...	0	8	0

	Rs.	*As.*	*P.*
Hindí Gospels, in cloth, ...	0	1	0
Ditto ditto in paper cover, ...	0	0	6
Ditto Genesis and Exodus ditto, ...	0	1	6
Ditto Psalms and Proverbs ditto,... ...	0	1	0
Ditto Isaiah, Jeremiah and Daniel, paper cover,	0	1	0

NOTE.

Colportage Work can be carried on with comparatively little trouble,—

1.—By having the Colporteurs report regularly once a month.

2.—By having them keep a correct written account of all publications sold.

3.—These written lists of sales will furnish *data* from which to compile the tabular statement required by the Conference each year.

Besides the publications of our own Press, the following are the most available sources for publications required in our work, either for Colportage or for Schools:—

1.—*The North India Bible Society*:—ALLAHABAD.
REV. J. WILLIAMSON, *Secy.*

2.—*North India Tract Society*:—ALLAHABAD.
REV. B. DAVIS, *Secy.*

There is a Depository of the publications of the "*Christian Vernacular Educational Society*" here.

3.—*Lodiana Mission Press*:—LODIANA.
REV. A. RUDOLPH, *Supt.*

Large gratuitous grants of publications are made on application.

4.—*Orphan School Press*:—MIRZAPORE.
REV. DR. MATHER, *Supt.*

Valuable pulications in Roman available here.

5.—*Calcutta School Book and Vernacular Literature Society*.— *No.* 9, GOVERNMENT PLACE, *East.*
H. ANDREWS, *Esq.*, *Secy.*

A good variety of books, with liberal discount.

6.—*Baptist Mission Press:*—CALCUTTA.
No. 21, *Lower Circular Road.*
REV. C. B. LEWIS, *Supt.*

This Press is extensively engaged in printing religious works in English and Oriental languages.

7.—*Calcutta Auxiliary Bible Society:*—
DEPOSITORY, *No.* 1, *Hare Street.*
R. B. CHAPMAN, *Esq., Secy.*

8.—*Calcutta Christian Tract and Book Society:*—
DEPOSITORY, *No.* 1, *Hare Street.*
REV. G. KERRY. *Secy.*

9.—*Government Curator's Depot for the N. W. P.*
Address "CURATOR OF GOVERNMENT BOOKS: *Allahabad.*"

The depot contains "Educational works and books in English suitable for prizes,"—also Maps and School Books in Persian Urdú and Hindí, such as are used in the Government Schools. Sundry Law Books and documents are available here.

Catalogues can be procured on application, for noting the publications obtainable, from all these sources.

XIII.

SUNDRY FINANCIAL ORDERS AND REQUIREMENTS OF THE MISSION BOARD AND GENERAL COMMITTEE, AT NEW YORK.

1.—APPROPRIATIONS FOR SCHOOLS.

"The General Missionary Committee, by resolution, directed us to say to the Conference, that no part of the appropriations for Schools shall be used in support of other than Christian Schools; that is, Schools in which the Scriptures are freely read, and prayer freely made by some one authorized to do the same by the Mission, or the Missionary or Presiding Elder having charge of such School or Schools."

NEW YORK, *Nov.* 15, 1866. *Cor. Secy.*

2.—ON CORRESPONDENCE.

In regard to the *spiritual* interests of each station, the preacher in charge should write, either directly to the Corresponding Secretary, or to the Presiding Elder, as he may prefer, judging from existing circumstances. As a general rule, it is best for the preacher in charge to report to the Presiding Elder, and the Presiding Elder report to the Corresponding Secretary, quarterly, upon the state of the work in his district. But there will arise a prosperous spiritual state of the Mission, in regard to which the preacher in charge is well informed, and his heart warmed with his work. Then let him write directly for the Church at home, through the Corresponding Secretary, who will give it publicity as he may judge best.

In regard to the *material* interests or the prudential arrangements of the work in any charge, the correspondence should be between the Presiding Elder and the Corresponding Secretary, or with the Bishop or Bishops having charge. In this case the correspondence should pass through the office of the Corresponding Secretary unsealed, and under cover to the Secretary, to be read, and if necessary recorded, and then forwarded to the Bishop or Bishops. Correspondence in regard to the general Treasury affairs of the Mission, will be between the Treasurer and home authorities.

Official correspondence is never regarded as private. But matters personal, and of a private nature, may be marked *private,* and held to be confidential.

New York, *May* 21, 1865. *Cor. Secy.*

Each Presiding Elder is the correspondent for his own District interests; and the Principals of the Orphanages should keep us advised in regard to these

Institutions; and the Superintendent of the Press should keep us advised of our publication interests.

NEW YORK, *March* 29, 1866. *Cor. Secy.*

We will take occasion to express our wish that the Conference would instruct its Secretary to be their correspondent with this office in all matters touching the action of the Conference, other than those which properly belong to the Treasurer. We ought always to be promptly advised of the doings of the Conference.

NEW YORK, *Nov.* 15, 1866. *Cor. Secy.*

It has occurred to the Secretaries to suggest to you the manner of your correspondence with this office, that it may be prompt and certain:

1.—We request that the President of your Conference for the time being, be charged with the correspondence touching all matters in which the whole Conference has a common interest, except in relation to such matters as the Conference may think it best to refer to a special Committee; this duty to remain with the President for the Conference year following the adjournment of the Conference at which he presides, and until the meeting of the succeeding Session of the Conference.

2.—When a Bishop of the Church shall preside, we request that the Conference designate some one of its members as correspondent for the Conference for the year commencing with that Session, who shall be charged with the same duties as those indicated in the preceding item for the President of the Conference when he shall be chosen from among your own number.

3.—When matters are referred by the Conference to a special Committee, with authority to act for the Conference in the intervals of its Sessions, then we re-

quest that the chairman of the Committee be charged with the duty of corresponding with this office in relation to the particular matter referred to the Committee.

4.—We request that each Presiding Elder be charged with the correspondence concerning matters within his own district, both spiritual, and temporal during the time of his office.

5.—Each individual Missionary or member of the Mission is at full liberty to correspond with the home authorities in regard to his private personal matters or affairs, as he may judge proper. We desire of him also as well as of the Presiding Elder, spirited accounts of the particular work committed to his charge. We desire this for the information of this office as well as for the Church, when it may be deemed profitable to publish it to the Church.

6.—Allow me to add, that it is most desireable that we have early and full information of your Conference proceedings. To this end act promptly and transmit by the most expeditious route at least a careful digest of your transactions.

Your's truly,
W. L. HARRIS,
Asst. Cor. Secy.

MISSION ROOMS,
NEW YORK, *Dec.* 16, 1868.

3. APPROPRIATIONS FOR UNNAMED HELPERS.

"The general Missionary Committee passed the following Resolution, and directed that it be communicated to your Conference: *viz.*—

Resolved.—That every appropriation made to a place or to an office or particular work, as to a Helper, Exhorter etc., no person being named in the appropriation, the *use* of such appropriation shall be contingent upon the employment of a suitable person as contemplated in each place, to be paid according to the time appointee serves in view of the appropriation."

NEW YORK, *Nov.* 15, 1866. *Cor. Secy.*

4.—ON DISTRIBUTION OF APPROPRIATIONS BY THE GENERAL MISSIONARY COMMITTEE.

"With regard to *Rules* for the administration of your Mission finances, I can only say,—

(1.) We furnish you with a copy of the appropriations by the General Mission Committee.

(2.) When the appropriations are distributed by the general Mission Committee, the Treasurer is the representative of the Board to see that the appropriations are applied as detailed by the Committee.

(3). When the appropriations are not distributed in detail by the General Mission Committee, but are distributed by the Conference (as last year,) then the Treasurer will pay according to the distribution made by the Conference, and not allow transfers of funds in the intervals of the Conferences, so as to interfere with the distribution made by the Conference. These are General Rules to be applied by the Conference and Treasurer, as the cases arise. These remarks are rather explanatory than additional or different from those made on the same subject by me, in my letter of June 20, 1868.

NEW YORK, *Sept. 2nd*, 1868. *Cor. Secy.*

5.—IN REGARD TO ADVANCING MONEY OR BORROWING WHEN THE REMITTANCE DOES NOT ARRIVE.

"The Treasurer may not advance any moneys in the interval of Conferences, on any requisition by any member of the Mission for any account, unless it be an emergency seriously affecting the health or life of some one in the service of the Mission. Of this the Treasurer must judge and take the responsibility, and look to the Conference and Board for justification. We think the Board will be generous as well as just in such cases."

MISSION ROOMS,
NEW YORK, *May 21st*, 1865. } *Cor. Secy*

"And now, my dear Brother, allow me to say to you as Treasurer, and to request you to make known to the brethren, that the Board can not consent to what seems to be a practice to some extent among you in India, to your borrowing money and charging the interest on the same in your quarterly accounts, and among ordinary expenses. No other Mission is allowed to do so. Unless it be a necessity to preserve health or life, or valuable property, and under circumstances that do not admit of delay to apply to the Board, no member must borrow money on Mission account, expecting the Board to pay the same with interest."

NEW YORK, *Oct. 21st*, 1867. *Cor. Secy.*

"But if a remittance should accidentally be a few days behind, please don't borrow money at such exorbitant rates of interest, unless it be a *necessity* rather than a convenience that the Missionaries be paid in full for the whole quarter on the day it begins."

NEW YORK, *Dec. 30th*, 1867. *Cor. Secy.*

6.—ON THE UNAUTHORIZED CONTRACTING OF DEBTS BY THE MISSION.

"It is the opinion of the Committee that the Mission nor any member thereof, ought to contract debts which they expect the Missionary Society to pay, without having first obtained the consent of the Board. Such a course can not be allowed with any safety to, or certainty of, a successful administration of the affairs of the Society, and it should cease at once and for ever. The Board adopted the following Resolution, *viz:*

Resolved, That the Board desires and expects the Mission in India to keep its expenditures within the appropriations made by the General Missionary Committee, and as made; and that hereafter no debt be made on Mission account without the Board having first given its assent."

MISSION ROOMS, *Aug. 16th*, 1866. } *Sd.*, D. TERRY, *Secy. of Board.*

7.—DRAFTS ON THE MISSION TREASURY BY WHOM TO BE DRAWN.

"That there may be no uncertainty in this matter, I have consulted the Bishop, and am instructed to say, the President of your Conference will draw the drafts, as President, on the Treasurer, to the order of the Presiding Elders respectively."

NEW YORK, *Nov.* 10*th*, 1865. *Cor. Secy.*

8.—SENDING MONEY TO THE U. S. FROM INDIA.

"The rule will be hereafter: To allow any member of the Mission GOLD here in New York, for gold deposited in our Missionary Treasury in India, dollar for dollar. Salary *due* and *unpaid* in India, may be accounted gold in the Treasury."

In order to carry out this rule, you will please give to the Brother who makes the deposit with you as Treasurer, a certificate in the following form: *viz.*

I hereby certify that ..... has deposited with me, as Treasurer of the India Mission Conference of the Methodist Episcopal Church, the sum of $..... *in gold*, to be repaid to him or to his order IN GOLD, at the Treasury of the Missionary Society of the Methodist Episcopal Church, 805 Broadway, New York, upon the presentation of this certificate.

Signed, ...

TREASURER."

NEW YORK, *May* 10*th*, 1867. *Cor. Secy.*

"We will allow you gold here in New York, for gold deposited in our Missionary Treasury in India, dollar for dollar. But in payment for goods ordered by the Missionary, and forwarded to him, we will make

the transaction in currency here, and you will credit us in India, gold dollar for dollar there, as heretofore."

NEW YORK, *Apr. 18th*, 1867. *Cor. Secy.*

9.—LOCAL REVENUES.

"These shall be solicited and collected by the preacher in charge of the station, aided by the Assistant Missionary or Missionaries and the Presiding Elder, as far as practicable. An exact account shall be kept in the records of the station of the revenues received, and what disposition is made of them, and a quarterly report shall be made of the same to the Presiding Elder on his quarterly visit. The revenues received and the manner of using them, if used, shall be reported to the Conference at its next ensuing Session by the Presiding Elder, and be audited by a Committee appointed by the Conference for this purpose.* In case of funds arising outside of our Mission limits, they shall be paid to the Treasurer of the Mission, as common funds to meet the regular demands on the Mission Treasury; unless the donors shall make special designation, in which case the expressed wishes of the donors shall be respected.

"NOTE.—Rents of Mission property are included in local revenues, and belong to the Mission Treasurer for common purposes, unless the Conference, as a Conference, shall have expressly and specifically appropriated them, or any portion of them in advance."

NEW YORK, *May 21st*, 1865. *Cor. Secy.*

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* The Conference deeming it impracticable to audit all Station Accounts during its Sessions, passed the following Resolution:

"*Resolved*:—That each Presiding Elder, in connection with some competent person, appointed by himself, be instructed to audit the accounts of each station, at least once a year."

[Minutes of Second Session: Report on auditing P. E's accounts.]

10.—RELATING TO MISSION PROPERTY.

Renting of.—"Mission property may be temporarily rented by the preacher in charge and the Presiding Elder jointly; provided, no contract for renting shall extend the time beyond the next ensuing Session of the Conference. This is to give the Conference the opportunity to dispose of the use of the common property as it may think best for the interests of the Mission. The rents in this case are returnable to the Treasurer as common funds: the receipts to be reported to the Conference, as a branch of local revenue, as provided in the Minute on local revenue."

Repairs and Supervision of.—"Mission property is under the immediate supervision of the preacher in charge where it is situated. If he finds occasion urgent, he should report to his Presiding Elder for advice or aid. If repairs are neccessary to preserve the property, local contributions should be had for it if practicable; if not, then the Treasurer of the Mission must be applied to, if the emergency be such that repairs cannot be postponed until Conference meets. The Conference may protect the property without waiting for the authority of the Board, if its condition is such as does not admit of waiting."

Sale of.—"No Mission property (real estate) may be sold without the knowledge and approbation, first, of the Conference assembled, second, of the Board."

CHOICE OF MISSION RESIDENCES.

"The right of choice of Mission residences shall be in the order of the list of names of Missionaries on the Minutes of the appointments; *provided* no Missionary being in possession at the time the appointments are made, shall be required to vacate under the application of this

rule. Nevertheless, in case of appointment of two or more Missionaries to one station, they may distribute the dwellings among themselves, if they can cordially agree so to do."

NEW YORK, *May 21st*, 1865. *Cor. Secy.*

11.—RELATING TO THE RETURN HOME OF MISSIONARIES.

"At the late Annual meeting of the Bishops in New York, they took action on several points in regard to foreign Missions, and to the administration of the same: and among other things they passed the following Resolutions, which they sent to the Secretaries, viz:

Resolved, That no Missionary in a foreign field be allowed to return home without the consent of the two Bishops having charge of such Mission, and at least one of their colleagues, obtained previous to such return."

NEW YORK, 13*th Dec.*, 1866. *Cor. Secy.*

12.—REPAIRING TO THE SANITARIUM.

"The Committee* recommend the Board to approve of any member of the India Mission Conference repairing to the Sanitarium on account of ill health in the interval of the Conference Sessions, when advised so to do by his physician, approved by the Presiding Elder, and that he may report the actual traveling expenses to and from the Sanitarium, to his Conference at its next Session, for audit and payment out of the Contingent fund of the Conference."

ADOPTED BY THE BOARD, *May 15th*, 1866. *Cor. Secy.*

"In a letter from Bro. Waugh the question is asked: Whether under warrant of the Board to pay strict-

* On India and Turkey.

ly personal traveling expenses in going to the Sanitarium on account of ill health, the wives of Missionaries are included: I answer, Yes if they repair to the Sanitarium on account of ill health, and under medical advice. We consider the wives of Missionaries as Missionaries."

NEW YORK, *Dec. 13th,* 1866. *Cor. Secy.*

13.—SUPPORT OF WIDOWS AND CHILDREN OF NATIVE CONFERENCE MEMBERS.

"The attention of the Committee * was called to the case of the widows and children of deceased Native preachers, and especially to the provision that should be made for their support. The *rule* for the present will be as follows, *viz:* The Conference may allow to the widow and children of a deceased native member of the Conference, should their necessities require it, a sum equal to that by which the salary of the preacher while living was augmented on their account."

NEW YORK, *Nov. 19th,* 1868. *Asst. Cor. Secy.*

XIV.

HINTS ON THE FORM OF STATION ACCOUNTS.

For convenience in auditing, at least *two* accounts should be kept in each Station, or separate Institution.

1. A regular Dr. and Cr. account should be kept of the funds received from the Mission Board. It may be conveniently kept,—"*Missionary Society Dr.*" showing the items and amount expended each quarter, while the Cr. side should show the receipts from the Society itemized, and the whole be *footed* quarterly, showing balance.

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* General Committee.

2.—There should be a regular local account of all donations, subscriptions, "grants-in-aid," and funds not claimed as belonging to the general treasury. This account may be kept in the name of the particular station in account with the Missionary, and be carefully prepared for auditing (See item *Local Revenues).* Well kept School accounts would answer as vouchers for School items in the general local account.

NOTE,—In reality the Missionary is keeping an account with the *Missionary Society,* or in the case of local funds with his station or institution. Hence by every theory of correct *Book keeping,* his account should stand—in the case of the Missionary Society's funds—

"The Missionary Society of the Methodist Episcopal Church, in account with *A. B.,* Missionary." "And in the case of Local Funds,—* * * * Station in account with *A. B.,* Missionary."

XV.

SUGGESTIONS TO MISSIONARIES IN CHARGE.

Each Missionary in charge should keep in mind certain Reports, Statistics, and Accounts, required by the Conference at the end of each Conference year.

A clear legible copy of these should be made out and labeled, *before starting to Conference.*

1. *Reports,* Of general Mission work, and the Orphanages, for the Annual Missionary Report.

2. *Statistics.*—

(1.) Disciplinary Church statistics.

(2.) School statistics, as per blank form.

(3.) Colportage, ditto ditto.

(4.) Subscriptions and donations with names—Grants-in-aid, and all local revenue, carefully prepared for printed Reports.

On the question "What constitute the Local Funds

of the Mission?" the following Resolution was adopted by the Conference, February, 1866:

"*Resolved*, That the Committee on Publication of Minutes be instructed to report in the column of moneys collected for Missions during the year, all moneys received from all sources, except from the M. E. Missionary, Sunday School, and Tract Societies, the American Bible Society, and India Bible and Tract Societies."

3. *Accounts*, For audit at Conference or otherwise.

(*a.*) Treasurer's Account.

(*b.*) Presiding Elders' Accounts.

(*c.*) Accounts of Missionaries in charge of stations—*general*, of the Home funds—*local*, of moneys collected in India. [See item "*Local Revenues.*"]

(*d.*) Orphanage Accounts. [Audited by Visiting Committee.]

(*e.*) Press Accounts. [Audited by Publishing Committee.]

(*f.*) Special Accounts of buildings, etc.

4. *Estimates*, For the year following the one after the close of the coming Session, should be prepared and brought to Conference. [The Mission Board has ordered that all estimates for buildings, be accompanied by a full representation, with plan of building or buildings.]

Note (1.)—The Mission Board has requested that all estimates and accounts intended for New York, should be made in dollars and cents.

Note (2.)—Each Missionary in charge should leave with his successor a written *Memo:* of the residents of his station, and such items of information as may be useful to him.

XVI.

SUNDRY USEFUL ITEMS.

1. The address of the Mission Board and New York Book Rooms, is "*No.* 805, *Broadway*, NEW YORK."

2. Communications intended for the General Missionary Committee should not be dispatched later than the 15th of September. This is the last "safe date, as the Committee meets from the 1st to the 15th of November. An earlier mail than September 15th, is better than this date, as it involves risk."

3. The official year of the Indian Government begins *April 1st.*

4. *Application* for "Grants-in-aid," should be sent at least by the 1st of October. "It is necessary that applications for new Grants-in-aid be registered in the Director's office before the preparation of the Budget Estimates in October," (*Grant-in-aid Rules.*) And yet grants have been allowed for buildings and for teachers on applications sent in any time before the 1st of April.

5. For full information on all postal matters—Time tables, Money Orders, Telegraph Department, etc., get the "*Indian Postal Guide,*" procurable at all the principal post offices in India. Every Missionary should have it, (price Rs. 1-8.) Messrs. Cones and Co's. "*Almanac and Book of Directions,*" is a cheap annual publication, answering the purposes of a more expensive Directory.